317 and W of lake region in s. San Joaquin valley, and are of opinion material was well known in lake region at least; Tübatulabal data extends area of distribution for use of asphalt eastward.

BASKETRY, WOVEN WARE, AND CORDAGE

285 [171] Basketry.- Tübatulabal basketry "scarcely distinguishable from that of the southern Yokuts; it appears to average a little better in fineness" (Kroeber, Handbook, 608). Coiled and twined ware still used to some extent, but new pieces rarely made now; U.C. museum has collection of 34 Tübatulabal baskets and basketry implements. All basketry ware manufactured, used by women with exception of tule basket fish traps, made by women, used by both men and women, and basketry tray (wa·t), article of domestic use, but also employed by shamans in shooting contests. [#62] [756]

Basket techniques were (a) coiling on multiple-rod foundation, (b) plain twining, (c) 2- and 3-rod diagonal twining. Stitches on some of finer coiled ware run 20-22 to inch, with 9-10 coils to inch. Sewing was from left to right as among Owens Valley Paiute (Steward, 1933, 346, pl. 6b); this opposite to Northfork Mono (Gifford, 1932 b, pl. 16a, b). [171]

285 824 Split willow or tree yucca roots used for 1-2 rounds to start coiled basket; foundation material (wInapI·l) consisted of 2-3 whole stalks or 4-6 halved stalks of deer grass (mašil, weed), Epicampes rigens Benth., plus, for larger coiled ware, one small peeled shoot of redbud (kada·dihpul), Cercis occidentalis, willow (ša·hat), Salix laevigata Bebb, S. araquipa (Jeps.) Ball, or arroyo willow (ha·l), S. lasiolepsis Benth., S. lutea var. Watsonii (Bebb) Jepson. For finer coiled ware, such as trays, money jars, stalks of deer grass, the foundation materials were split in half; otherwise used whole. Deer grass gathered when green, laid out to dry, then tied up in bunches 2-3 in. in diameter and laid away until needed, grass being split when used.

Light-colored weft material (šY·l) for coiled baskets made from finely split willow roots (FP); also from finely split roots of tree yucca, which at certain seasons are light yellowish, at other times red (ES). Coiled baskets decorated in red, or red and black; red weft obtained from tree yucca roots, black material from roots of unidentified shrub (mo·nunt), which grows in wet places (PN, FP), or from antennae of pods of devil's horn, Martynia proboscoidea Glox.; latter plant, which is classified as weed, grown occasionally in gardens now, pods sometimes saved.

For one special type coiled basket (below), foundation consisted of strings of piñons strung on native twine; weft was of twine.

Warp (šY·l, also term for weft material), for plain twined baskets made from small whole or split peeled willow or redbud shoots; for diagonal twined ware same, but for some twined ware

285 small willow or cottonwood roots used. Weft for
824 various types twined ware made from whole or split peeled willow or redbud shoots, roots of tree yucca, outer bark of willow. Tules used considerably for baskets, mats; there are few tules in either Kern or South Fork valleys now, but formerly they were plentiful at certain localities, especially in South Fork valley. Warp and weft of tule baskets consisted of whole tules, which were gathered, trimmed, dried, then soaked before being used, as was all fibrous material used for basketry.

292 Coiled baskets included:
171 (a) Cap, which was flat topped, resembled
285 Owens Valley Paiute (Eastern Mono) type (Kroeber, Handbook, 560, pl. 55d). Specimen 1-20960 (illustrated in O. T. Mason, 284, pl. 40), is 8 in. high, 4 1/2 in. wide at rim; design is in black and red; specimen 1-20961 (Mason, ibid.) is 7 3/4 in. high, 4 in. wide, has 14 stitches, 9 coils to inch. Caps started with yucca root; foundation consists of 2 stalks deer grass split in half; sewn with yucca. Worn by woman whenever she used pack strap, also when gathering piñons to protect hair from pitch.

415 (b) Sifter (wa·ṭ) or small tray; slightly
285 concave on inside. Specimens 1-19821-22 are 16 1/2 in. in diameter; 1-19823-25, 15-15 3/4 in. in diameter; 1-19814, 10 1/2 in. in diameter. Coil is clockwise, looking down on inside; one specimen has foundation consisting of 6 halved stalks of deer grass and one finely split willow shoot; is sewn with yucca root. Start leaves round hole 1/4 in. in diameter in center of tray; specimen 1-19824 has piece of cloth plugged into hole at start. Of all basketry ware extant in 1932, sifters seen most frequently; uses have been referred to (ante).

(c) Parching tray (ša·gišt); was "made like a sifter, only larger"; used for parching small seeds, such as chia, with live embers.
[525] This tray may have been used also for women's dice gambling game; FP said game played on sifter, but PN said on "a pretty big basket, with rather high sides"; no specimen extant.

(d) Cooking basket (hom'mol); these were large flat-bottomed baskets with flaring sides; sizes varied, some being 22 in. tall, 11 in.
[252] wide at top, 5 in. in diameter at bottom; others smaller. Used for stone boiling, to drain manzanita cider into, as storage baskets, etc. Specimen 1-20945, 20948-50 (illustrated in O. T. Mason, 478, pl. 192) are probably cooking baskets; 1-20947, large flaring basketry bowl, 17 1/4 in. high, 8 in. in diameter at top, 4 1/4 in. at base, is labeled "to be burnt on grave," which suggests that some of baskets of this type were made for display purposes only; unfortunately I did not inquire into this matter.

(e) Basketry ladle (hom'mobit); was small shallow basket, shaped like cooking basket, only difference being one of size. Specimen 1-19813, identified by ES from sketch as ladle, is 2 1/2

415 in. high, 6 1/2 in. in diameter at top, 4 in. at
285 base. Used by individuals for drinking soup; also used for shaping biscuits of acorn mush (p. 18).

(f) Meal basket (ponol); was about 16 in. high, flat-bottomed, with sides which curved inward toward top; latter about 6 in. in diameter. Used as container for freshly ground chia seeds, etc. (Fig. 8b.)

(g) Mortar hopper (hoyanut, PN); was made from old cooking basket with bottom cut out; height, diameter varied, depending on size of
[317] mortar; some hoppers 6-8 in. deep, 16 in. in diameter across top. Attached permanently to mortar with asphalt; PN had seen hopper attached to small portable stone mortar used for mixing tobacco and lime; FP had seen Bob Rabbit, widowed Kawaiisu rain doctor, using hopper on mortar hole in log at piñon camp, "where there was no stone." Hopper helped prevent small seeds from flying out of mortar during pounding.

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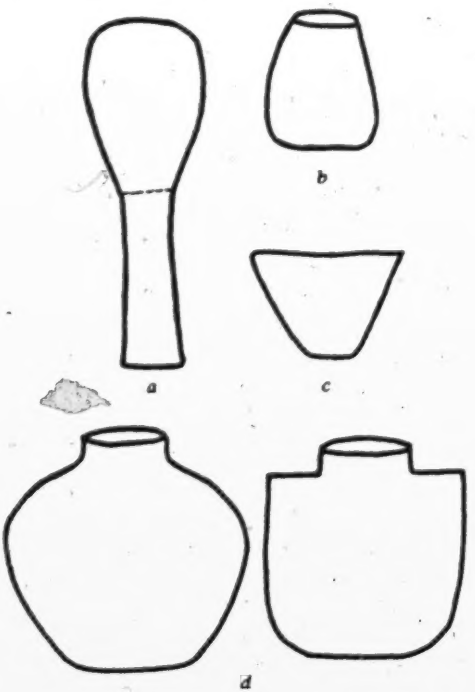

Fig. 8. Basketry and pottery shapes. a, tule tray for drying sweets; upper part, body of tray, lower part, handle end which was folded over at broken line. b, coiled basket used for storing small seeds. c, pottery bowl in Andress collection, height 4 in., width at mouth 4½ in., thickness ¼ in.; surface find in mts., Tübatulabal area. d, bottleneck money jars (1-20952, 20953).

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285 (h) Money jar (ukulušt) or "Tulare bottleneck" (fig. 8d); most elaborate basket type; specimen 1-20951, 20953 (O. T. Mason, 479, pls. 193, 194), made by FP's mother, ornamented around

[p. 31(b)]

415 shoulders with red yarn and mt. quail crests.
285 Specimen 1-20955 (O. T. Mason, pl. 41) lacks
[237] quail-crest decoration. These jars varied in size; base and mouth equal in diameter; specimen 1-20952 is 6 1/2 in. high, 5 1/2 in. wide at shoulder, 3 1/2 in. wide at base, mouth; specimen 1-20951 is 9 1/4 in. high, 5 1/2 in. wide at
[171] shoulder. Shapes of Tübatulabal bottlenecks in Museum collection (fig. 8d) differ noticeably from those of Yokuts specimens (Kroeber, Handbook, pl. 50a); most of Tübatulabal specimens have straight or rounded sides instead of flaring ones and rounded instead of horizontal shoulders; however, informants immediately identified 2 Yokuts baskets in Handbook as money jars. Split stalks of deer grass used as foundation; specimen 1-20952 has 22 stitches, 9 coils to inch. Used solely as containers for strings of clamshell-disk currency (SM).

(i) Piñon jar (tĭbat ukulušt); had as foundation 2 strands of piñons strung on native twine; sewed with twine. These jars similar in shape to money jar; made by women while at piñon
[482] camps (SM, ES). Strung piñons, a delicacy, put inside these jars for transportation back to hamlets.

Plain twined baskets included:

(a) Lug basket (ča·mušt), which was small conical openwork twined basket, 16-18 in. high, 10-12 in. wide at top; used for collecting piñon cones from under trees; cones later dumped in large conical pack baskets.

(b) Ovate winnowing tray (pu·'išt); specimen 1-19816, made by PN, is 22 in. long, 20 in. wide at widest point; specimen 1-19817 is 14 in. long, 12 in. wide, and is mended with yucca root in 2-rod diagonal twining at bottom end on upcurve. Such tray put to variety of uses: to win-
[252] now piñon meats from shells, to roast shelled piñons on, to pile manzanita berries on during cider making, etc.

(c) Seed beater (wa·lat); had scoop in plain openwork twining; hand end of scoop of 2-ply, handle of 3-ply, diagonal twining. Warp and handle material of peeled willow shoots; cactus roots used for weft in diagonally twined sections. Seed beaters comparatively long when new, although they might be used until handle became mere stub; specimen 1-19818 has scoop 11 in. long, 8 in. wide at center; handle 8 in. long, 4 in. broad at scoop end; specimen 1-19819 has scoop 12 in. long, 9 in. wide, with handle 6 in. long; specimen 1-19820 has smaller scoop, 8 in.
[222] long, 7 in. broad, with handle 7 in. long, 4 in. wide at base. Beaters used to knock small seeds, berries into conical seed basket.

[171] Trays for suspension, such as Yokuts made (Kroeber, Handbook, 530, pl. 50b) not manufactured by Tübatulabal (SM).

Diagonal twined baskets included:

(a) Seed basket (wili·'iništ); conical, 2-ply diagonal closely twined basket; specimen seen in field measured 16 1/2 in. in height,

415 285 16 1/2 in. in diameter; 2 willow rods (pi·mun) sewn around top for reinforcement; 2 cloth lugs attached to rim on opposite sides. Seeds, berries collected in this basket as they were knocked off bush with seed beater.

415 285 482 (b) Burden basket (wa·niht); conical, 2-ply diagonal closely twined basket, about 29 in. deep, 26 in. in diameter at top. Warp and weft of peeled willow shoots; basket banded with oak rod attached to rim with split willow shoots. Two pieces of willow, 3 in. long, sewn on inside of basket horizontally 9 in. below rim and 6 in. apart; lengths of twine attached to these pieces of willow to make 2 loops (pu·niwa·n) 6 in. long, which came through basket and hung down on outside; pack strap attached to these 2 loops. On some baskets 3 willow bands encircled basket on outside as reinforcement, being put on at top, 1/3 and 2/3 of way down. Specimen 1-19815, small burden basket made by PN, is 20 in. deep, 23 in. in diameter at top; has 2 willow rods around top, with top rod left bare except at intervals where it is stitched to rod underneath it. Rod sewn on inside basket for attaching twine loops. Uses have been mentioned (ante).

[171] (c) Water bottle (iwat); resembled that of Kawaiisu (Kroeber, Handbook, 560, pl. 55e), but had flat base (all informants). Made in 2-ply diagonal twining with warp of whole peeled willow shoots, weft of split willow shoots; 2 loops attached to side as on burden basket, with long string which passed over carrier's forehead, fastened to loops. Bottle pitched inside and out (see section on Glue, Pitch, Asphalt); stoppered with roll of grass (pa·niŝwa·n). Small girls packed little water bottles "like the one in the picture" (Handbook, ibid.); adults larger ones, some 16 in. tall, on trips into dry country. Large bottles, often 17 in. in diameter, used to store water in at dry piñon camps and as water containers at hamlets.

[171] Tule baskets and traps were all of 2-ply diagonal twining; soft tule baskets such as Yokuts made (Kroeber, Handbook, 530, pl. 50c) not manufactured among Tübatulabal.

227 285 Tule objects included:

[171] (a) Conical trap; some 4 ft. deep, 3 1/2 ft. wide at top, made similar to burden basket; this trap set below fall in river, secured between 2 sticks as among Owens Valley Paiute (Steward, 1933, 251); set in evening and left overnight.

[171] (b) Tubular trap (wa·mat); similar in shape to Pomo trap (Kroeber, Handbook, 172, pl. 33a), but made from tules; this staked down in smooth water; "when a big fish got inside, it couldn't turn around to get out" (SM).

[171] (c) Conical scoop (či·dišt); similar in shape to Pomo trap (Kroeber, Handbook, 172, pl. 33b), but lacking inner cone and made from tules; used to scoop up stupefied fish from pools.

285 415 (d) Tule tray (ši'i·bī·l u·ži·l); shaped something like seed beater but with broader

285 415 handle (fig. 8a), used for drying sweet substance obtained from cane (p. 19).

[492] (e) Saddles were formerly made from tules. In contrast to twined ware, all of which was plain, all coiled ware except piñon jars had designs in red, or red and black basketry material; money jars further decorated with row of black mt. quail crests and, in post-white times, red yarn, inserted around shoulders. Pieces of abalone shell, shell or glass beads not used for decoration.

531 Either informants had forgotten them, or else few designs had names; when shown some 26 designs taken from Tübatulabal basketry collections, SM recognized 3 (fig. 9) which had descriptive names, king snake design (pokpo·go´no·lo·wun),

a b c

Fig. 9. Basket design elements. a, rattlesnake; b, little boy; c, kingsnake.

little boy design (anayhi·lo·wun), rattlesnake design (cĭmĭndiŋlo·wun), "a hard pattern" (ES). [532] Human figure design aboriginal (SM); pictographs of human figures in territory tend to confirm this, although Kroeber holds human figures on baskets result of American influence (Kroeber, [171] Handbook, 541). ES recognized several Yokuts designs (Kroeber, Handbook, 533, fig. 47, nos. 1, 8, 15, 16) which she had seen on Tübatulabal baskets, but did not know names for them.

285 Mats.- Mats (paht) were made from whole dried trimmed tules, which were soaked before being woven; mats 3-5 ft. wide, of varying lengths, made in plain twined weave with each series of tule weft elements spaced about 3 in. apart. Top, bottom edges finished with tule braid (ta·ža·bil). Specimen 1-21064, large tule mat used for house covering, has braid edge, as has fragment of mat 1-28574; specimen 1-28575, also fragment, has wrap edge. Large mats used to cover walls, floors of living houses, to sit on while working outside, to sleep on. Small tule mats bordered with tule braid, but lacking weft bandings, used on both types baby cradles; hood for baby's second cradle also of tules.

281 286 Rabbitskin blanket.- Fur blankets (wihmibĭ·l) made from jackrabbit skins; woven on 4-post frame (fig. 10), chiefly by men. About 12 (SM), 40 (FP) skins needed for blanket, which was "as big as woolen double blanket" (MM), 6 x 8 ft. (SM). Jacks skinned, making cut down belly; fresh skin cut from head to tail into strips 1 1/2 in. wide, about 15 in. long; these rolled

159 a patch near Weldon. They were camping at Tom
249 Cook's place that time they were working the to-
bacco. One night my father returned to camp, sick;
he could hardly walk. And then he was sick in bed
for one week; he didn't get up any more. Somebody
159 came and told me, "Your father's sick over there,"
249 so I went and stayed with him for a week. Then he
763 died. Two white men came and made a coffin and
764 they buried him in back of the Onyx rancheria, in
the cemetery there. Lots of Indians are buried
there. They put away his feather headdress in the
coffin with him; he had been a dancer and always
danced at fiestas.

159 I took my mother over to my house at yĭtiyamup
765 in the evening after we had buried my father. My
[763] mother lived with me for a long time after that;
my husband used to work all the time, on ranches,
or going to the mts. with cattle; my son, too,
when he got big. After awhile my mother went over
to her cousin's at Canebrake to get her face
washed by her ta·gin (see section on Rituals);
she didn't make any fiesta then, she just had her
face washed. She gave that ta·gin $30 and some
calico for washing her face. Finally my mother
went back to Canebrake to live there. She lived
with her brother and his daughter and a grandson
● [285 of hers. She made lots of baskets up there to
438] sell to a peddler who came around.

Then one day in July that grandson came down
159 to SM's rancheria and told me my mother was dead.
763 There had been a cloudburst up at Canebrake; my
mother had been fixing a basket under a ramada
when it began to rain. She had some tobacco dry-
ing down below in the canyon, and she got up and
went down to take it in. Her brother and his
daughter were standing watching. "Don't you go
there," they said, but my mother didn't heed them.
The water came down the canyon awfully quickly:
it was all muddy and running strong. It caught my
mother where she was, in the canyon.

159 I went up to Canebrake right away, on horse-
764 back, with my son and daughter and Mike Miranda;
we looked all over in that canyon, but we never
found my mother's body. Maybe it was buried in
the sand. The others were looking for the body,
too, but they couldn't find it. We stayed there
one night and I burned her clothes. She had lots
of clothes; Petra Miranda used to give her lots
of them every time she went down to the Jesus
ranch. I burned my mother's trunk with all her
clothes in it, but I brought all her baskets home
with me. I couldn't find her money. I asked my
cousin where it was, but she didn't know where
she kept it either. My mother must have had money,
because she sold baskets all the time when the
peddler went over to Canebrake. Maybe she had it
buried good, some place.

159 After we had searched for my mother's body,
591 the next day we returned to SM's rancheria, all
of us, Mike and my children and I. We stayed
there all the time then. Legora used to work for
white people on the ranches over here, over
there. I moved close to Steban's house. We didn't

4: Kroeber E-5 (no date)1925 NS22 Tübatulabal NS22
Yokuts NS29

of these terms to wider groups. Thus the "Yokol" of the Tübatulabal seem to have included also the Gawia, Yaudanchi, and perhaps other tribes.

The Tübatulabal of to-day may aggregate 150. Perhaps the number is nearer 100. On the ancient population there are no data. A thousand seems as reasonable a guess as any other: at least it appears ample.

ARTS.

The Tübatulabal are one of the seemingly endless number of California tribes whose customs have never been described in any detail. Intercourse and intermarriage between them and the Yokuts were so frequent that they must have been strongly influenced by this much larger nation.

Their basketry is scarcely distinguishable from that of the southern Yokuts; it appears to average a little better in fineness. Tree yucca root replaced *Cercis* bark for red patterns. They made pottery of the same type as the Yokuts. Like these people, they ate tobacco mixed with lime. Their houses, or at least one form of dwellings, were covered with tule mats.

It is not certain that they had any form of sweat house: what may be remains of such have been reported. Balsas of bundled tules, with a keel, a slender prow, and a square stern, were made. The dead were buried.

SOCIETY.

In their social life they stood more apart. The exogamous moieties of the Yokuts were not represented among them. There are possible traces of the totemic manifestations that accompany this dual organization. Young eagles were caught and reared. They were not killed, but were ultimately liberated. The plucking of their feathers seems to have been only a minor end of their captivity. Other birds, such as condors, crows, hawks, and geese, and even young coyotes, were kept as pets; in some cases inherited by the son from the father. In mythology the eagle is the chief, the coyote his antithesis; one has as associates a variety of birds, the other lizards, vermin, and trivial or noxious beasts.

In some matters Yokuts practices have failed to obtain a foothold, or a secure one, among the Kern River people. The parent-in-law taboos are not observed, or only by those individuals intimately associated with the Yokuts by intermarriage. This factor, incidentally, has introduced a number of Yokuts personal names among the Tübatulabal, who care very little whether an individual's appellation has any meaning as long as it is the name of an ancestor. The designation of kindred is almost identical with that of the Kawaiisu, and

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If some boys wanted to take jimsonweed, they would announce the fact in early winter (about December), and then abstain from meat and grease for the next two months. During this period they remained quietly about home, neither hunting, playing, nor participating in social affairs. About two weeks before the drinking, a doctor would retire with the boys to a private camp, where he instructed them in deportment, how to address jimsonweed when praying. Boys who participated were about sixteen and, according to F.M., were expected to remain continent for about three years. The retreat lasted two or three days, and on emerging, they set the day for the drinking twelve days in advance.

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Each boy had a sponsor whose duty it was to prepare the drink for him. These were men who "knew how to do it and had taken jimsonweed themselves." When one was digging up jimsonweed, a prayer was made, and eagle down would be sprinkled on the plant in order to obtain a large root. The size of the root does not correspond at all to the size of the plant, or the ground might be hard, or stones might interfere: the prayer and down obviated all these uncertainties. A man always went to the same spot to obtain the roots. The roots were mashed, added to water, and boiled a little.

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The boys and spectators gathered in the early morning. Each boy was provided with a large coiled basket which held about one to two quarts. The basket was made by the boy's mother or, if necessary, bought, as it had to be of fine workmanship. It was received as a gift-payment by the sponsor, and after the ceremony could be used for any purpose. The sponsor held the basket to the boy's lips; the boy must not touch it; he must finish it all at one draught.[134]

A man who was in charge of the ceremony made one prayer for all the participants. Neither F.M. nor S.G., the interpreter, could state what this was, save that he "called on Sun, Eagle, Cougar, and all those big ones" to give the drinkers good life and protection. Meanwhile several good runners and a "loud shouter" were assembled, and these, with the shouter leading, and the drinkers ran three times around a specified circuit. If a drinker fell before the laps were completed, his life would be shortened by so much.

When the drinkers became unconscious they were laid on deerskins or tule mats with a woman at the head and feet of each. By evening the coma began to wear off, and the women sang songs to rouse the boys. Toward morning they became voluble and made their revelations: people assembled to watch and listen. The drinkers could see people who were far away, and could see, too, who was traveling. They

[134] Although the basket might hold as much as 2 quarts, the amount drunk was not specified by F.M.